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NEGRO vs. JEW, WHAT NEXT? - by Walter S. Wurzburger (page 4)

CANADIAN JEWISH NEWS

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Sol Machat
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WILL HE SURVIVE? WILL THE WEST BACK HIM? - These questions are asked as Nicolas Ceauescu, President of Roumania, decided to strengthen ties with Israel.

Roumania defies Kremlin

STRONGER TIES WITH ISRAEL

DAYAN-EBAN RIFT HEALED BY GOLDA

by the CJN diplomatic editor

Bucharest and Jerusalem announced simultaneously on Sunday the upgrading of their diplomatic missions. As of now their legations will become embassies.

Roumania is the only Communist country in Europe to have maintained diplomatic rapport with Israel after the June war resisting pressure from Moscow. Roumania also is on good terms with Communist China.

Diplomatic circles in London and Paris interpret this move by Roumania as a further proof of her independence from the USSR, stressing her faith in the friendship of the West, especially after U.S. President Nixon's visit to Bucharest.

Some capitals wonder whether this move by Roumania will be interpreted in Moscow as a challenge to the Soviet Union. Others say this decision must have been taken following off-the-record talks with the Americans.

Under the new agreement, the present Roumanian Minister to Israel, Dr. Dimitriu Gheorgescu, becomes the new ambassador.

DENY "INTEGRATION REPORT" IN THE TORONTO DAILY STAR

The Canadian Jewish News has been authorized to categorically deny the report in a Toronto newspaper that "Israel will go full speed ahead to fully integrate all territories occupied by the Israeli army in the Six-Day-War."

This report appeared Monday in the Toronto Daily Star under the Jerusalem byline of Solomon Steckel. The report said this decision represents the policy of Israel's Labor party and will be the "major plank" of Israel's ruling political party in the November elections. It also stated that this decision caused Dayan to remain within the party as it had been the General's policy demand.

COMPROMISE RESOLUTION

What the Israeli Labor party adopted as an election plank was a *compromise resolution* between the policy of Foreign Minister Abba Eban and Defense Minister Moshe Dayan. Premier Golda Meir acted as peace-maker.

The compromise text on the principal issue dividing the two men states that Israel will establish "permanent urban and rural" settlements in former Arab territories according to "security requirements." The term "permanent" was a concession to Dayan; the expression "security requirements," appeased Eban who demands freedom to be able to negotiate border rectifications. Thus the Israeli Labor party leaves the border question open.

Commentary

by M.J. NURENBERGER

MESSIANIC ERA

The time will come, the Rabbis of Old predicted, when the young will shame the old, and the old will fear the young; when a daughter will revolt against her mother, and an "entire generation will have the look of a dog." This will be the Messianic Age.

Is it? Who knows? However, the symptoms are here to behold.

Some extremists of the New Left have given this generation the characteristic of "dog eat dog." There is no understanding for tradition, for continuity, for the preservation of those basic human values without which no society can survive.

In the same chapter of the Tractate of Sanhedrin the teachers of the Talmud say this is the generation when the son will not feel any embarrassment "before his father," guide and teacher.

****

How else should one interpret the report from Amman, capital of Jordan, where *Jewish* members of the so-called movement of "Students for a Democratic Society" have arrived in that country and asked the anti-Israeli "Underground" to accept their services in Al-Fatah? They demand to become part of the Arab "struggle against Zionist Imperialism," and suggest to those who kill indiscriminately men, women and children, to create an anti-Zionist Foreign Legion. These *Jewish* boys from affluent societies in the West beg to become part of guerilla raids against Israel.

Yet, so the story goes, the Al-Fatah leader does not trust them. Should he take seriously these spoiled brats? All he says is: let them visit the Palestinian refugee camps: listen to lectures and *collect money* for "our war bonds."

This New Left is not new nor is it left. To a certain degree it is the metamorphosis of the old pseudo-Left, the Communist anti-Zionist movements of the 20s and 30s when youngsters who should have been examined by psychiatrists were joining Red organizations in Canada, the United States, and other countries in the mistaken belief that Moscow had become the new Zion which would erase all differences between race, religion and ethnic groups. Equality will be absolute and in this new world which the Comitern promised young Jewish intellectuals at that time the paradise will be non-sectarian and universal. This is the same trap that Communist agents are setting before Blacks and the yellow races in Asia. Of course, those caught in this enclave are unaware of the fact that they are serving the most cynical imperialist power the world has ever known. At that time the spiritual fathers of today's New Left were endorsing the Arab pogroms in Palestine. Then Moscow still needed Jewish good-will and a Communist press in Yiddish was flourishing in the Soviet Union. Who remembers Jewish pro-Communist intellectuals demonstrating on Union Square, in 1940, against American participation in the "Imperialist war" against Hitler? Who recalls the headlines in the Yiddish press of the Soviet Union hailing the "Arab liberation movement"?

****

There is nothing new, as Ecclesiastes says, under the sun. The name *has* changed, and those who are selling their souls to the anti-Israeli conspiracy today will eat the fruit of treason a generation from now.

For one must remember that since 1917, since the Bolshevik revolution, treason in every country and in the ranks of every nation and people, and in each community, has been camouflaged under the mask of ideology. It is a strange ideology indeed the one which sets children against fathers, husbands against wives, and praises a society where, according to Kuznetsov, every writer is a spy and every spy disguised as a man of letters.

****

No wonder that gangs of hit-and-run terrorists are presented as fighters for freedom, destroyers of nations as patriots, and children are given the candy of involvement in a political adventure and revolt.

So far as we are concerned there is a duty incumbent upon all of us: to teach the young Jewish sociology, Jewish history, and the facts about the pseudo-revolution. It does not suffice to make our sons physicians, jurists, teachers. Education must start at home with a proper evaluation of tradition and the importance of continuity, not only for society but for each individual as well.

BEGINNING IN THE ROSH HASHANA ISSUE
September 12th
A NEW SERIES
IN THE CANADIAN
JEWISH NEWS

EXCLUSIVELY

CANADIANS
WHO MAKE
ISRAEL
ECONOMICALLY
INDEPENDENT

Protest award to Nazi

Brussels, Belgium (Special cable from our JCNS correspondent).- Liberal Belgians have launched a protest against the Flemish Literary Council which last week awarded the annual Flemish Literary Prize to Dr. Elis, a Flemish pro-Nazi leader.

The entire Flemish Democratic Press, Catholic and Socialist, protested this award.

Elis obtained the prize for his "History of the Flemish Movement." He is a convicted Nazi collaborator who during the occupation of Belgium by the Germans cooperated with the Gestapo. He was sentenced to life imprisonment after the liberation on charges, among others, of complicity in organizing the deportation of thousands of Belgians to Germany.

Afterward he was released from prison on condition that he would not take part in any political activities.

Leading this movement against Dr. Elis is the provincial legislature of Bravant, of which Brussels is the capital.

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ПОМОГАЮТ... УБИВАТЬ. Рис. М. Абрамова

A cartoon from Sunday's edition of the Soviet newspaper Pravda. The caption beneath reads: "Helping to Kill." The text above states: "Tel Aviv's ruling circles, having sabotaged the search for a peaceful settlement of the Middle East crisis, are counting, as before, on the support of international Zionist circles and of big capital with which these circles are linked." The top hat of "capitalist imperialism" on which a Magen David is superimposed is a familiar cliché of Soviet anti-Zionist propaganda. The stereotype Jew has been refined as compared with previous such cartoons

Direct Israel Canada flights

ISRAEL LAUDS SHARP ROLE

Circles close to the Israeli government told The Canadian Jewish News this week that they are ready to release the information that negotiations will start towards the end of this month between Canada and Israel concerning direct flights from Tel Aviv to Montreal and Toronto.

Although the preliminary negotiations commenced last year, during the tenure of the late Ambassador Arih Eshel and continued this year by the new Israeli Ambassador Ephraim Evron, the interested parties had been opposed till now to publicize the news.

The Canadian Jewish News had guarded this secret till last Friday, and is now authorized to state that flights to and from Israel will begin probably towards the end of this year.

It is assumed that the Canadian company which will serve Israel will be Canadian Pacific Airlines, and the Israeli airlines El Al will obtain landing rights here.

In Jerusalem, Israeli leaders credit Mitchell Sharp, Canada's Minister of External Affairs "for fair and equitable treatment of this issue." His conduct of the negotiations is lauded as a great diplomatic achievement.

IMMIGRANTS FROM THE WEST

ADJUSTING TO LIFE IN ISRAEL

A JCNS EXCLUSIVE

By Godfrey E. Silverman

THE implacable hostility of the Soviet block has, for the time being at least, put an end to the meagre trickle of Jewish emigration from Communist lands and it is from the West, especially from the British Commonwealth and the U.S.A., that Israel now expects the most significant aliya during the next crucial decade.

Inducements have been planned to attract "Anglo-Saxim," as they are popularly called, but many Westerners now domiciled in Israel believe that tax concessions and other forms of material relief will not in themselves bring about the immediate swelling of the Jewish population to meet the challenge of a higher Arab birth-rate. The real challenge may, in fact, be more to the adaptability of the Israelis than to the idealism of diaspora Jewry.

Any overdue easing of petty restrictions and bureaucratic oppression is to be welcomed, but much will depend on the extent to which Israelis are prepared, encouraged and even educated to welcome the newcomers and to accept them in their society.

Far too many "graduates" of past aliyot actually resent the offer of concessions to settlers from the West, complaining that such favours ought not now to be granted when "old-timers" like themselves had to accept and live through years of austerity; some even claim a sort of puritanical virtue in the enforced sacrifices of the past, although their present is marked by the accumulation of luxuries that make many "immigrants" blink in astonishment, if not envy.

The author, who settled in Israel in 1967, lives with his wife and sabra son in Jerusalem, where he is an assistant editor of the new Encyclopedia Judaica.

Inadequate guides

The admirable maxim that he who spreads an evil report about the Land of Israel—even if it be true—is a "spy," has all too often been used to justify the the silencing of proper and constructive criticism.

There is no good reason why prospective immigrants should be misled by inadequate "guides" to the thousand-and-one problems they will inevitably face on arrival. Immigrants are entitled to know how to prepare themselves for employers, whether they may rely on promises to finalise arrangements for their job "next week," or if it is wise to accept a lower salary scale than they had been led to expect pending confirmation of the appropriate job classification.

They should be warned of the proneness of many car agents to overcharge their inexperienced customers and advised about buying a flat in a particular area and at a particular price; homebuyers ought also to be told how and where mortgages may be obtained, what interest rates are normal and how much they will have to pay for their flat in hard cash. The official guidebooks would do well to give some indication as to the persons to whom complaints may be referred.

Of course, immigrants should be prepared to meet the Israelis halfway but, in adapting themselves to new conditions, immigrants have a right to demand considerate treatment.

Once the initial difficulties have been overcome, the real problem of acceptance still remains. Immigrants invariably find that they continue to move in their own social circle, which tends to include only those Israelis who have married Jews from abroad.

The observant Jew, used to a social and cultural life centred about the synagogue, will discover to his chagrin that the Israeli shool is rarely more than a house of prayer, where—if he is fortunate—he may attend weekday shiurim. The less religious immigrant, on the other hand, will miss the charity committees and social functions to which he was invited "back home."

Both will come to realise that Israelis in general show little interest in or zeal for social and charitable endeavours, which they regard as the province of some governmental or municipal body. Most Israelis are also disinclined to take militant action in support of educational causes.

In thus abandoning the paraphernalia of a derided diaspora existence, Israeli society has to a very large extent lost the sense of community fostered by the old kehilla; yet, paradoxically, some of the worst features of Central and Eastern Europe still cling to the "emancipated" Israeli.

Lack of etiquette

Immigrants soon notice how rare it is for children to give up their seats on trains and buses to the elderly and the infirm; they are outraged to find that everyone they meet coolly asks how much they earn; they find it a hazard to require a doctor's attention outside surgery hours; and the girl on a "date" will find herself met and later forsaken by her boyfriend outside the cinema!

There is, of course, another side to the picture which also deserves mentioning. The newcomer finds that the Israeli family that really befriends him will offer to "put him up" far more readily than would most of their diaspora counterparts. And friends and relatives who arrive suddenly at lunch or suppertime are never "unexpected guests."

The immigrant finds that he can develop a richer and more varied taste in his choice of reading while television remains in its infancy; and almost everyone welcomes the informality that still governs many aspects of life in Israel.

For those of us who came and stayed the real advantages are apparent, but we remain very much alive to the social changes that will be needed to transform Israel into a mature society. The hastening of such a process will now depend to a very great extent on the adaptability and the obstinacy of immigrants from the West. A certain degree of psychological preparation for their new life need act as no deterrent. The best is yet to be.

ANTI-PORTUGUESE TERROR

Lisbon (JCNS).- Asked at a press conference here if the support "given by the Arab countries to the terrorists operating in the Portuguese territories in Africa had decreased" owing to the Israel-Arab conflict, Dr. Franco Nogueira, the Foreign Minister, replied:

"Inasmuch as the Arab authorities must certainly be very occupied with their own problems respecting their conflict with Israel, I would say that, if there has been any change in the attitude of the Arab countries towards support of terrorism against Portugal, this must have been in the sense of a decrease."

The question was asked by a representative of the State-owned broadcasting station.

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All three of them take special interest in the promotion of Jewish education.

Scheduled to open September 1st, the Campaign will seek to raise $1,250,000 for the erection of a modern school facility on Finch Ave. near Bathurst.

The 28 room school will provide Jewish educational services for the growing Jewish population of the area, and will help relieve congestion at the main school on Neptune, and at other branches of Associated Hebrew Schools.

In addition to classrooms, the new school will have a Beth-Hamidrash, an auditorium, lunch room, gymnasium, offices and other necessary auxiliary rooms. The school will border on a park.

Mr. Oscar Shainhouse is Campaign Chairman. Mr. Joseph Levine is president of Associated.

Amnesty hope for Jewish students

From our Special Correspondent on East European Affairs

It is not yet clear how many of the Jewish students imprisoned in Poland in the anti-Zionist (for which read anti-Jewish) campaign which followed the Warsaw student demonstrations in March last year will be released under the terms of a recent amnesty.

The amnesty was proclaimed to mark the 25th anniversary of the establishment of the Communist State and was said to grant the release of all those serving a first prison sentence.

One of the Jewish students, Karol Modzelewski, the son of the first Polish Foreign Minister after the Second World War, was given a 3½-year prison sentence in January this year. But, as he had already been gaoled once before, he is clearly not affected by the amnesty.

Adam Michnik, sentenced to three years' imprisonment in February this year, had previously appeared before the disciplinary commission of Warsaw University, but as this cannot be regarded as a legal court of law, his prison sentence should count as a first offence, allowing his release.

Other so-called "ring-leaders" who should benefit from the amnesty include:

Krzysztof Topolski (Toperman), son of a former senior official, gaoled for 18 months in October last year on a fictitious charge of having "insulted the Polish nation";

Jozef Dojczgewand, sentenced in November, 1968, to 2½ years' imprisonment;

Barbara Torunczyk, daughter of a colonel who commanded a Polish unit in the International Brigade which fought in Spain, sentenced in February this year to 2 years' imprisonment;

Henryk Szlajfer, sentenced in February to 2 years' imprisonment.

M. Gornicki, son of a former Government official, also sentenced in February to 2 years' imprisonment;

Antoni Zambrowski, son of the former member of the Polish politburo, Roman Zambrowski, sentenced in February to 2 years' imprisonment;

Irena Hirszowic-Lasota, sentenced in April to 18 months' imprisonment; and Irena Grudzinski, also sentenced in April for a similar term.

Apart from these "ring-leaders," there are more than a score of other Jewish students in prison, including Eugeniusz Smolar, the younger son of Hersh Smolar, a former leader of the Jewish Cultural Association, who was imprisoned in November, 1968.

Germany's Jewish bogy

Tuebingen

Although Hitler almost wiped out Germany's Jewish population, eight out of every 100 West Germans still believe Jews have most influence in the nation, according to the results of a poll published last week.

The Wickert Institute said that it asked a cross-section of the public to select a list of institutions or groups, which they thought had the most influence in West Germany.

A total of 23 per cent of those questioned chose industry and banks; 19 per cent the Catholic clergy; 17 per cent the trade unions; 14 per cent the farmers federations; 10 per cent the German exiles associations; 8 per cent Jews; and 7 per cent the Evangelical (Lutheran) clergy.

Two per cent were unable to make up their minds.

tourist delight

THE JEWS OF NEVIS

By Hester Marsden-Smedley

UNDISTURBED by the political uproar that has recently engulfed that trio of islands in the eastern Caribbean, St. Kitts, Nevis, Anguilla, an intrepid group of inhabitants on the isle of Nevis are busily proceeding with plans to restore its long-neglected Jewish cemetery.

This venerable burying ground, which goes back some three centuries, is in Charleston, capital of Nevis. The eighteen sun-baked tombstones—some of them still decipherable — are silent witnesses to the existence and passing of a once-thriving Jewish community. They range in date from 1684 to 1768.

In the archives of the Amsterdam Jewish community there is a record of a synagogue on Nevis in 1684, and a lease dated February 1, 1761, mentions "the common path leading to the synagogue." But already, in the early nineteenth century, a local legal document referred to the site of a "one-time synagogue."

Discovered by Columbus

Nevis was discovered by Columbus in 1493 and colonised by the British in 1628. Rebellion and political turmoil in the mother country and the lure of adventure and quick profit brought many Britons to Nevis and it soon became one of the most successful of the Sugar Islands, trading mainly with Bristol.

Meanwhile, a Jewish community was growing elsewhere in the West Indies and merchants came to Nevis to trade with the plantation owners. A few, mainly Sephardim, liked what they saw and remained as settlers.

A census on Nevis taken on March 13, 1707, listed five Jewish families, totalling 14 persons in all, but with slaves three times that number—an indication of their prosperity.

In May, 1724, the Rev Robert Robertson, minister at St. Paul's, Nevis, reported to the Bishop of London that in Charleston and surrounding plantations "about 70 householders with their families being in all (children included) some 300 Whites, whereof one-fourth are Jews, who have a synagogue here and are very acceptable to the Country Part of the Island, but far from being so in the Town, by whom they are charged with taking the Bread out of the Christians' mouths."

Civil rights

Some of Nevis's Jews must have been granted civil rights, for one, Solomon Israel, served as a jury foreman and witnessed the wills of several Christian friends.

From wills and other documents we know that the Jewish merchants of Nevis travelled far and wide—to Antigua, St. Kitts and Eustacia, south to Barbados, Curaçao and Surinam—north to St. Thomas and St. Croix in the Virgin Islands, and further still to Rhode Island in North America and across the Atlantic to England and Holland. Yet, as was the case with British settlers, many hoped that they would eventually be buried on their beloved island.

For Isaac Pinheira the wish remained unfulfilled. He died a Freeman of New York in 1710 and lies buried in the Chatham Square cemetery of the congregation Shearith Israel. His family appeared in the Nevis census of 1707.

The earliest and handsomest tombstone by far in the Nevis cemetery was that of Bathsheba, wife of Rehiel Abudiente, a name that crops up often in this house of the dead. The monument, with its exquisite decoration of palms and lotus blossoms, bears the Hebrew date Ab 28, 5444.

Others who found their final rest at Nevis were Jacob Alvarez, "trader," probably the same Alvarez who pleaded in a Jamaican court that he could not meet his debts because of a hurricane; Isaac Lobatto, a planter, and his family; Daniel Cohen and Benvenida Cohen Rodrigues, whose death at the age of 19 is recorded in Hebrew; and the last to be interred there, one Mendes (?), whose name is not clear, but who died in 1768.

Former synagogue

A narrow alley, still known as Jews' Walk, leads away from the cemetery, and not far off is a long oblong stone building, still called the Jews' School, though it is now a warehouse. I was told by one of the older local inhabitants that the building once supported an upper storey as well as a gallery (which in the West Indies could also mean a balcony). Another recalls doing lessons inside the building. There can be little doubt that it was once the synagogue itself.

The most famous alumnus of Jews' School was the American statesman, Alexander Hamilton, who served as George Washington's Secretary of Treasury. Hamilton was born on Nevis in January, 1755. He received private tuition in Hebrew from a Jewess, whose name is not recorded. According to local legend, Hamilton's talents were early recognised by a local rabbi who took a special interest in his education. Apart from this oral tradition, there is no evidence that the community ever enjoyed the services of a rabbi.

Now, after two centuries, two Philadelphia Jews, Robert and Florence Abrahams, who live part of each year on Nevis, have initiated a project to restore and preserve the cemetery. The plans call for a five-foot wall of local stone to surround the 200 ft x 75 ft of sanctified ground and a wrought-iron gate in the form of the Tablets of the Law.

There is much local enthusiasm and support for the project and the Nevis authorities have promised, once the wall is built, to declare the cemetery a national landmark.

The author is descended from a Nevis family of plantation owners. Her collateral ancestor, Asariah Pinney (an exile of the Monmouth Rebellion), was named co-executor with Solomon Israel in the will of Bernard White of Nevis, 1769.

B. G. TO RUN

Tel Aviv (JCNS).- The decision of David Ben Gurion and his political friends to fight the Histadrut and Knesset elections in October with a separate Rafi List, has strained the already serious internal situation in the Israel Labor Party, according to political observers here.

The new Rafi List for the Histadrut (Labor Federation) elections will be headed by Ben Gurion himself. It includes Meir Avizonar, and Israel Harel, the former head of Israel's security services who is at present one of the leaders of the Greater Israel Movement (Erets Israel Hashlema).

In view of this development, Pinhas Sapir, the ILP secretary general, has demanded that former Rafi members in the Party should publicly dissociate themselves from the new Rafi faction. So far they have refused on the ground that they still owe personal loyalty to Ben Gurion as the nation's most outstanding leader.

Should a split become inevitable, there are fears that the former Rafi members in the ILP, under the leadership of Moshe Dayan, the Defense Minister, may join hands with Ben Gurion in the campaign for the Knesset elections.

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ADVICES FRENCH.- Henry Kissinger, President Nixon's Advisor, reportedly told Maurice Schumann, French Foreign Minister (right), the U.S. considers Israel's survival important.

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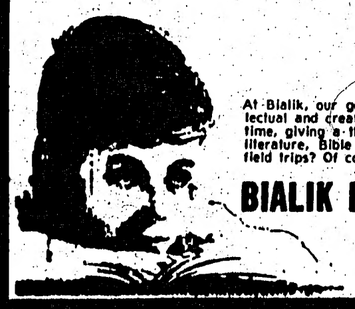

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ISRAEL ASTRO EXPERT

Jerusalem (JCNS).- Professor Joseph Singer of the faculty of Aeronautical Engineering at Haifa Technion was elected a member of the International Astronautic Academy as representative of Israel. He is at present on Sabbatical Leave at the California Institute of Technology.

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NEWS IN PICTURES

THE QUEEN MEETS RABBI.- Her Majesty with Rabbi Dr. Chaim Cooper, during her visit to Hull last week.

PEACEMAKER PREMIER.- Golda Meir after effectuating an understanding between Dayan and Eban. (Story on Page 1.)

BUYS PEACE SHIP.- Tel Aviv Café owner Able Nathan who conducts a one-man peace campaign, bought a peace ship and hopes Beatle John Lennon will support him.

NOW SUPPORTED BY HUSSEIN.- Al Fatah leader who now controls Jordan.

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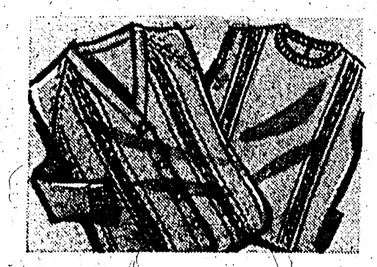

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TOWERS WOMENS WEAR DEPARTMENT

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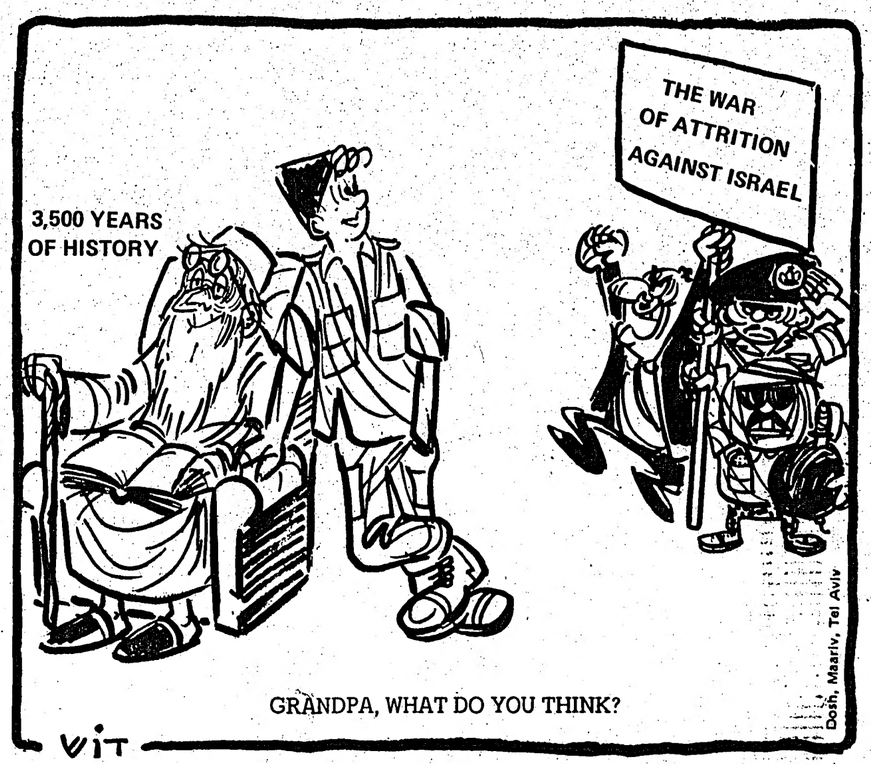
HEBREW CALENDAR
FRIDAY, AUGUST 22, 1969. The 8th day of Elul 5729. Sidra: Ki Tetzé
Candlelighting: Toronto 7:54; Montreal 7:34



ASK THE RABBI
a JCNS featurette

Q. Why are double weddings not allowed in synagogues?

A. The Talmudic ruling (Moed Katan 8b-9a) is that a marriage must not take place on Chol Ha-Moed (the half-festival on Passover and Succot) because "rejoicing should not be mingled with rejoicing." But this only applies to the mingling of two "rejoicings" by the same person but there is no objection, strictly speaking, to have double weddings (see Shulchan Aruch, Even Ha-Ezer 62,3). However, it is customary not to have more than one bride and groom under the chuppa at the same time. In this country it is the custom to allow even the weddings of two sisters on the same day one after the other.

* * *

Q. In his commentary on the Pentateuch, Dr. Hertz sometimes refers to the Expositor's Bible. What is this?

A. It is a popular Christian commentary to the Bible edited by W.R. Nicoll, Hodder and Stoughton, London, 1887 f. Others of a similar nature are: The Cambridge Bible for School and Colleges, edited by A.F. Kirkpatrick, Cambridge University Press, 1880 f.; The Westminister Commentaries, edited W. Lock and D.C. Simpson, Metheun, London, 1904 f.; Peake's Commentary on the Bible, revised edition, M. Black and H.H. Rowley editors, London, 1962; The Anchor Bible, edited by W.F. Albright and D.N. Freedman, New York, 1964 f.; and, the most scholarly of all: The International Critical Commentary, T. and T. Clark, Edinburgh, which began to appear in 1895.

Jewish commentaries of a similar nature are: The Soncino Books of the Bible, edited by A. Cohen; Cassuto's cpmmentary to parts of Genesis and Exodus, Jerusalem, 1961-67, translated by Israel Abrahams; Solomon Goldman's commentary to Genesis and Exodus, Harper, 1949, Abelard - Schuman, 1958; J. Greenstone's commentary to Numbers and J. Reider to Deuteronomy, Philadelphia, 1948.

As for the quotations from Christian works, Dr. Hertz defends this as follows in his Introduction: "Jewish and non-Jewish commentators - ancient, medieval and modern - have been freely drawn upon. Accept the truth from whatever source it comes, is sound rabbinic doctrine - even if it be from the pages of a devout Christian expositor or of an iconoclastic Bible scholar, Jewish or non-Jewish.

Encore

U.N. SHOW

Commenting editorially on the Security Council circus at East River, the New York Times stated last week:

"... This complex situation (the little war in the Middle East) obviously cannot be controlled by more one-sided Security Council criticism of Israeli air raids. President Nasser's strategy is to keep the border war going in an effort to force an Israeli withdrawal without serious negotiations. The Security Council must address itself to the Arab guerilla initiatives as well as the Israeli reprisals ... The alternative is a drift towards disaster in the Middle East."

The question remains: to whom shall the Security Council of the United Nations address itself? Hussein obviously is not in control of his country as he has surrendered to the guerillas to keep his shaky throne. The government of Lebanon is governing by the grace of a split parliament half of which, the Christian membership, is opposed to Arab terrorism and the others depend upon Muslim votes.

Nasser is being encouraged by the Russians to keep the embers hot, just on the brink of war, in the belief that the Jews will continue to agree to remain targets of an Arab shooting gallery.

When the Times mentions *retaliation*, it admits de facto that there is provocation, which in turn calls for retaliation. Without provocation there is no retaliation.

But the most comical aspect of the entire situation is the very membership of the Security Council, the non-permanent members of this body. Most of them do not recognize Israel, just as some nations do not recognize China. On the other hand they always acknowledge retaliation and they never notice provocation.

So the comedy at East River will continue. It may be interrupted by a short play about Ireland. But the time will come when something will have to be undertaken and when some powers will realize that Jewish patience is 3,500 years old, almost as old as that of China. Jews measure time by decades and centuries when others talk months and years.

The first symptom of reawakening is the United States' refusal to go ahead with a unilateral condemnation of Israel as demanded by Russia and its satellites. It is a change although in the tradition of Washington one may expect a patched-up compromise resolution, meaningless and without any influence upon the march of events in this sensitive part of the world.

Allard

THE PUZZLE

The retirement at fifty-six of Canada's brilliant chief of the defense staff, General Jean D. Allard, is puzzling to some. Perhaps it will be explained if someone in parliament asks why such a distinguished soldier leaves service at a relatively young age.

The questions asked may include one concerning the new policy of the government with regard to Nato and the Western Alliance in general.

Is General Allard opposed to the new, loose relationship of Canada with Nato? Is it not a fact that Allard, with personal experience in Moscow, still sees the Soviet Union as an expansionist power and is not appeased by Gromyko's good will following the subjugation of Czechoslovakia? Is it not a fact that General Allard protested the lukewarm attitude of many with regard to the rape of Prague? Is it not a fact he said about the lunatic gangleaders at some universities, "I don't give a damn, you tell the university professors they are not going to destroy Canada"?

Wouldn't it be nice to learn more facts about the cause of Allard's retirement at fifty-six, an age when most generals become chiefs of staff?

'If I am for myself alone' — by Dr. WALTER S. WURZBURGER

JEW AND NEGRO

Doctrinaire liberalism is obsolete

Dr. Walter S. Wurzburger, former spiritual leader of Toronto's Shaarei Shomayim and is now rabbi of Congregation Shaarei Tefila in Far Rockaway N.Y. He also is Professor of Philosophy at Yeshiva University.

The recent upsurge of Negro antisemitism has precipitated an alarming degree of "Jewish backlash." This unfortunate reaction certainly does not deserve to be condemned -- as some prominent critics have expressed it -- as an over-reaction. There can be no doubt that the newly prevailing mood is, if not morally justifiable, at least psychologically understandable. It ought to be borne in mind that no other group has stood as much in the vanguard of the battle for the advancement of the black community as the Jew. Yet it has by now become painfully clear that our liberalism, while provoking the resentment of many of the conservative elements in American society, has not prevented the Jew from becoming the prime target of Negro hostility and frustration.

Caught as we are in the middle between while reactionaries and black militants, it is easy to account for the mood of disillusionment bordering on despair, which is only intensified by the apprehension that white America may yet be ready to offer the Jew as a scapegoat to appease black extremists. The events of our time have exploded the liberal myth which deluded us into believing that basically all minorities are in the same boat. We realize now the fallacy inherent in the basic liberal tenet that the advancement of the rights of one minority group inevitably helps to protect others.

Jewish experience over the past few decades provides ample cause for an agonizing reappraisal of our position. The indifference displayed by the democracies to the genocide perpetrated against our people during the holocaust was matched by the ghastly inactivity of the civilized world before the Six Day War, when Nasser threatened to complete the unfinished work of Hitler. Awareness of these facts should have dispelled all doubts concerning the singularity of our fate and destiny. At long last we are beginning to face up to the implications of the post-Auschwitz era. It is perhaps symptomatic that Richard Rubenstein, who grappled with the theological implications of the holocaust in his "After Auschwitz," was also one of the first to advocate that Jews should recognize the powerlessness inherent in their minority status and withdraw from the battle in behalf of the Negro.

The heartbreaking deterioration of Jewish-Negro relations is in some orthodox circles regarded as an omen permeated with normative overtones. Supposedly, the outbreak of Negro antisemitism points not only to the futility but to the impropriety of Jewish involvement with general universal causes, inasmuch as an authentic Jewish attitude allegedly calls for a policy where Jews are so preoccupied with the welfare of their own group that they have little energy to spare for universal causes.

It appears to me that a policy espousing a retreat into a psychological ghetto is both pragmatically inexpedient and morally intolerable. Prudence alone dictates that we encourage the modern elements within the Negro community. Withdrawal of the Jewish community from the cause of the Negro would only strengthen the extremist element. But even more important are the moral dimensions of the issue. Although we Jews have a moral obligation to preserve our own viable community, we must not become so one-sided in our concentration upon self-preservation as to ignore the thrust of our tradition which demands passionate concern for the welfare of all society. Our disenchantment with liberalism must not lead to an erosion of the Jewish religion's concern for the underprivileged and disadvantaged. Viewed from a proper Jewish perspective, our activities designed to alleviate the social and economic problems of society are not merely a matter of prudence or expediency, but represent a fundamental religious imperative. The talmudic notion that we must advance the welfare of the non-Jew "for the sake of peace" does not merely represent a prudential policy designed to improve public relations vis-a-vis the non-Jewish community, but -- as it is clearly evident from Maimonides' interpretation -- constitutes a fundamental religious imperative.

We have every right to dismiss a doctrinaire liberalism which ignores the specific needs of the Jew. The requirement of Jewish self-preservation and creative survival must be assigned highest priority. But we cannot abdicate our responsibilities towards the black community which stem from the over-riding Jewish concern for the dignity and sacredness of the human personality. As Jews, in spite of all disappointments, we cannot abandon the compassion and social responsibility which is the hallmark of our identity.

Since our interest in the welfare of the Negro is based upon Jewish moral ideals rather than a liberal ideology, we can be far more sympathetic to the desire of the Negro community to strengthen their group identity. Precisely because we are not committed to a policy of all-out integration, we can appreciate the desire of other groups to develop their sense of group identity. We desire equality not merely for the individual qua individual, but also for the individual's right to seek the strengthening of his special group identity. It is for this reason that we should encourage the Negro effort to develop a sense of ethnic distinctiveness. In the long run, such a policy may even redound to the benefit of Jewish interests. With a new accent upon group identity rather than excessive individualism, the Jewish component in American life may yet be strengthened. We can flourish best as Jews in America when the melting pot ideal gives way to a truly pluralistic society and the Jew is fully accepted not only as a human being, but as a Jew.

It should be clear by now that our advocacy of continuous involvement in the welfare of the Black community must not be confused with a willingness to surrender our legimitate rights and interests. It would be the height of immorality if we were to permit ourselves to be sacrificed as scapegoats for the sins and failure of American society. We must zealously guard our own rights and our position and concern for others must be balanced by the requirements for self-preservation. But it would be tragic if our fears and anxieties would result in an all-out retreat into a psychological ghetto where we would adopt a stance of total moral isolation.

KEEP SMILING

czech humor

The Czechs are now resorting to anti-Russian humor, that gentle but impenetrable armor of the spirit with which the East Europeans have always protected themselves. The jokes cover everything:

On censorship, for example, Caesar and Napoleon are discussing the moon landing.

Caesar:

If I had that technology I could have conquered the entire globe.

Napoleon:

All I needed to hold the world was Tass. Then no one could have ever known I lost at Waterloo.

Then there are scores of jokes about the Russian troops, all designed to remind the Czech people that their superior culture can never be squashed by brute force. One of the latest and neatest:

The Russian soldiers here always go around in threes. One who can read; one who can write; and the third to keep an eye on the two damned intellectuals.

SERMON FOR THE WEEK

BETTER WORLD IS MAN'S TASK

When thou buildest a new house, then thou shalt make parapet for thy roof .... (Deuteronomy xxii. 8).

Houses in ancient Palestine were generally built with flat rooftops upon which people would walk. With its strong humanitarian concern, the book of Deuteronomy demands, as a safety precaution, that the house owner build a parapet around his roof to prevent accidents. With their usual penetration to the heart of the law and its purupose, the rabbis extended the rule to include the prohibition of keeping an unsafe ladder in one's house or a vicious dog. If they were alive today they would undoubtedly include a motor car with faulty brakes and inadequately wired electrical appliances. The principle behind the law requires no comment. The good Jew is obliged to take every precaution against causing death or injury to his fellows.

The ancient Jewish teachers were not unaware of the theological difficulty here. If it is true, as Judaism teaches, that nothing happens without God's decree, then it must have been divinely decreed that the victim fall to his death. The dilemma is acute. Either the potential victim is not destined to fall, in which case precautions are unnecessary, or he is destined to fall, in which case no precautions will avail. The rabbis seize the second horn of the dilemma. The victim must have been destined to fall. Scripture in fact calls him "ha-nophel" (the fallen one) that is, the one whom God has decreed should fall to his death. For all that, says the rabbis, the decree does not demand that "you" be the instrument of his death.

Similarly, with regard to charity and benevolence, God would have seen to it, as it were, in any event that the poor man's need is satisfied, but He wishes "you" to produce the means by which it is satisfied. All this is to teach you, conclude the rabbis, that it is the vicious person who becomes God's agent of destruction and the good person His agent for the increase of human happiness. The ways of God are unfathomable. His purposes will be realised whether we co-operate in them or not. But, teaches Judaism, He wishes us to co-operate with Him and to conduct ourselves as if it all depended on us.

That is why Judaism does not, on the whole, countenance an attitude of religious quietism. It is true that there is a power in the quiet life and a strength in the gentle, but Judaism wishes its adherents to love justice as well as and as passionately as wisdom. There has come down to us a remarkable saying in the name of the Baal Shem. Since everything has a purpose, what purpose can there be in the possibility of men doubting God's existence? Baron Holbach used this very argument against theism. If God exists, why does He not make Him self known to all beyond any doubt?

One Baal Shem's reply may or may not be satisfying philosophically, but it certainly gives expression to a highly significant Jewish way of looking at faith. If men were incapable of doubt, observed the Baal Shem, faith would be so powerful that, in his conviction that God will provide, no man would ever be moved to help his neighbour. As it is, faith is a virtue when exercised on one's own behalf. It ceases to be a virtue when exercised on behalf of others.

The lesson is clear. God wants "us" to make the world a safer and better place in which to live. This is our task and is not to be left to Him. But this is our glory that God in His wisdom, wishes man to be His co-partner in the work of creation.

Letters to the Editor

Acting cute? Never heard of Soviet oppression!

Dear Editor:

Regarding alleged antisemitism behind the Iron Curtain as mentioned in the Friday, Aug. 8th issue of The Canadian Jewish News:

Page one: Commentary by M.J. Nurenberger

... the harassment of the Jewish minority in the Soviet Union.

... the conspiracy guided by Moscow against the remnants of European Jewry established on the shores of the Mediterranean.

Could you be more specific in your charges? What is the evidence?

Page two: Polish Partyline Antisemitism by Nina Karsov.

Try as she might, Nina Karsov has to admit that the antisemitism she refers to was only that of a small group of friends of General Moczar. And also, she has to admit that the reasons for the police charges were not antisemitic ones but for writing documents that were "calumnies

On your editorial page: Refugees from Russia, by Moshe Ron.

Mr. Ron alleges antisemitism in the Soviet Union and in the same breath he speaks of young Russian Jews (who are) engineers, students, and doctors.

One would hardly think that if antisemitism existed in the Soviet Union that the Jewish people could become so highly educated in such a State-controlled system.

I think you must clearly differentiate between antisemitism and anti-Zionism or anti-Israelism. By the way, did not the USSR play a leading role in the United Nations to help establish the state of Israel?

Further on the editorial page article by Moshe Ron.

Mr. Ron writes: "Russian Jews live under terrible conditions."

Will you please give me some specific examples to support this allegation?

Mr. Ron writes: "There are signs of Nazi propaganda and talks about a "solution".

Will you please tell me specifically what are these signs, and who is talking?

And finally may I introduce myself:

Male, 40 years, 1st generation Canadian of Italian ancestry (so, I too have a little personal knowledge of discrimination), free-thinker, and since attending a literary meeting sponsored by a Jewish group here in Hamilton, fairly well-read in Jewish history; especially I enjoyed books by Malamud, Rosten, etc. Potok, Roth, Singer etc.

My only request is that if you must make allegations charging antisemitism please be specific and put forth the evidence. And, also, do you equate anti-Israel (regarding the policies of the country) with antisemitism? I do not!

Ralph A. Giacomelli
Hamilton, Ont.

* * *

From the editors:

We suggest reader Giacomelli obtain the latest "Report of an International Socialist Study Group on the Situation of the Jews in the USSR," published by the Socialist International.

In another brochure, published recently, the president of International, Bruno Pitterman, states, i.e.:

"The Socialist International has for many years been concerned about the situation of the three million Jews in the Soviet Union. The question was first discussed at the 1957 Vienna Congress of the International, which condemned "the racial discrimination ... practised in the Soviet Union against the Jewish minority." In Haifa in 1960, in the context of the Declaration of Human Rights, the Council Conference of the Socialist International deplored "the refusal to the Jewish Nationality in the USSR of the right to religious and cultural self-expression and the right to those Jews that wish it to settle in Israel." The Amsterdam Congress of 1963 appealed to the Soviet authorities to put an end to anti-Jewish discrimination, and urged the Soviet government to extend to the Jewish community the same treatment accorded to other religious groups and nationalities; including the right to adequate facilities for practising their faith and for organizing cultural activities in cooperation with their co-religionists. The Congress also urged the Soviet Government to give sympathetic consideration to the reunification of families separated by fascist persecution and war, and to permit Jews who so desired to join their relatives in Israel or elsewhere.

In 1966 in Stockholm the Congress of the Socialist International repeated this appeal, again within the context of the Universal Declaration of Human Rights. The Congress also asked the Bureau of the Socialist International to set up a Working Party to study the whole question of the Jewish community in the USSR and to produce a report. The Chairman of this Working Party was Robert Pontillon (French Socialist Party, SFIO), and its members were Marc de Kock (Belgian Socialist Party), Tim Ridoutt (British Labor Party), A. Garosci (Italian Socialist Party), K. Voskuil (Dutch Labor Party), John Sanness (Norwegian Labor Party), Alvar Alsterdal (Swedish Social Democratic Labor Party), and Albert Carthy (General Secretary of the Socialist International).

The Working Party took as its starting point the report produced in April 1964 by an international study group of distinguished Socialists. The Chairman of the latter group was Alvar Alsterdal, and he in turn drafted the report of the Socialist International's Working Party, which was unanimously approved by the 1967 Council Conference in Zurich.

Since the 1967 Council Conference the situation of the Jews in the USSR and in other East European states has continued to give cause for concern, and consequently has received considerable attention from the Socialist International, at its regular meetings and in its publication, Socialist International Information. The continuing seriousness of the position was emphasized in an aide memoire circulated by the Israel Labor Party through the Socialist International in November, 1968. This document stated that "during the last year antisemitic incitement, to promote internal and international political aims, has reached disturbing proportions in the Soviet Union and several other countries allied with it," and warned that "this dangerous and demagogic revival of antisemitism for political purposes threatens fresh tragedy for the Jewish minorities concerned."

Dr. Bruno Pittermann (Parliamentary Leader of the Austrian Socialist Party and a former Vice-Chancellor of Austria), is the Chairman of the Socialist International. Its Vice-Chairmen are Guy Mollet (Former Prime Minister of France), Willy Brandt (Foreign Minister of the Federal German Republic), Harold Wilson (Prime Minister of Great Britain) and Tage Erlander (Prime Minister of Sweden).

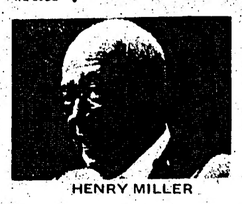
Also, three Canadian prime ministers, Diefenbaker, Pearson and Trudeau approached the Soviet government on the Jewish situation. Surprisingly such a well-informed reader never heard about it.

the lively arts

THEATRE MUSIC FILM

by D. COHN

* Henry Miller, of the once banned Tropic of Cancer novel, last week declared Yiddish novelist Isaac Bashevis Singer his "favorite writer".

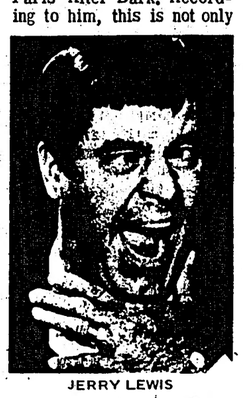


HENRY MILLER

Said Miller:

"There is no Jewish blood in me, but I dig his stuff; it's just like I'm eating pie, I understand perfectly. And if I'm not a Jew, I ought to have been one . . . because any writer who's been in exile, has suffered, has been ignored, humiliated, knows a little of what the Jews went through."

* Jerry Lewis, who had lost some of his early popularity in America, now has become the feted star of Paris After Dark. According to him, this is not only



JERRY LEWIS

to be ascribed to his talents, but to France which understands true art. "This is the glory of France," the humorist said, without a smile.

In an interview with l'Express, Jerry continued:

"You're compatriots are so intelligent that they could not help liking me. I give them pleasure."

However the theatrical editor of l'Express does not agree with the French outpour of enthusiasm for Jerry Lewis. "There are those," he says, "whom Jerry Lewis will not cause to laugh."

* Believe it or not, Daniel Cohn-Bendit the New Left leader who is credited with the Paris riots of last year that eventually brought down De Gaulle is moving into the film world. The student protestor will work together with France's Jean-Luc Gudeau. Believe it or not, it will be a Western.

* Dr. Morey Banks, the American comedian - psychologist returned this week from Israel and Great Britain. He did a couple of TV shows in England and performed in other countries. However, he said, he could not appear in Israel because he does not speak Hebrew, and Yiddish is not very well understood by the majority there.

* Roumanian-born actress Lorenzia Colville will start the first English language theater in Israel. She hopes to recruit artists from outside the Jewish state.

Till she opens the theater, Miss Colville will lecture at the Hebrew University in Jerusalem and tutor Israeli actors on the proper pronounciation of English. "I got rid of the Roumanian accent, why can't they forget the Hebrew speech," she remarked.

A smile before the off—girl paratroopers of the Israel Defence Forces exchange jokes with an instructor before taking part in a recent jumping display along the Tel Aviv sea-front, which was watched by many thousands of visitors

Profile of an artist

by EDOUARD RODITI

Remembrance of the past

Born in Warsaw and now an Argentine citizen, Felix Fabian has already distinguished himself in Europe, in the Middle East and the Americas as a portraitist of celebrities and royalty.

Like a court-painter of the Italian Renaissance, he wanders from continent to conteinent, from capital to capital, in search of the models for his portraits.

Felix Fabian left his native Warsaw in 1938. After spending the war years mainly in Italy and the Middle East, he emigrated to Latin America. Recently, as if to take stock of the memories and experiences of a busy and varied life, he has felt inspired to record in a series of drawings the elegiac mood suggested to him by images, recorded in his mind since childhood, of the vanished world of traditional Chasidic Polish Jewry.

When I met Felix Fabian in London, he explained to me in very modest terms that these drawings, now reproduced for sale in a handsome album of lithographs, are intended to be presented as eye-witness testimony rather than a personal vision: "I am not attempting here to vie with Chagall, but rather with Mane-Katz. I'm not interpreting in terms of a personal philosphy, I'm only recording what I remember having seen . . ."

Why has Felix Fabian, after many years of success as a society portraitist and as an art-director in the movie-industry, suddenly returned in these memories of his Polish-Jewish childhood? "I felt," he explained to me, "that these memories are what distinguish me from Annigoni and other such artists with whom I had found myself competing. To these memories I owe whatever tragic sense of destiny may yet save my work from being merely elegant."

In 1961, Felix Fabian painted a water-color portrait of Sir Winston Churchill, in his Hyde Park Gate home. In 1960, he had already recorded, in a series of sketches, scenes from the wedding of Princess Margaret, who now owns two of them in her private collection. In 1964, he had painted a portrait of Charlie Chaplin; in 1954, in the White House, one of General Eisenhower.

He has designed costumes and sets for the great Greek film star Irene Pappas; he has painted a portrait of the Duke of Bedford. What more could Felix Fabian want? In these lithographs representing typical Chasidic types and scenes, he claims our attention as a chronicler of the traditional East European ghetto too.

But he draws his visual memories of its life with the practised and elegant draftsmanship that he shares with his old friend Feliks Topolski, in fact with a quality of sensitivity and sheer virtuosity that sets him apart from most other artists who, in recent years, have handled this kind of subject-matter, often with more pathos than real artistry.

Sportsmen BB lodge at peak activity

Sportsmen Lodge, Toronto's pace-setting B'nai B'rith Lodge for Israel Bonds is at peak activity now to ensure a record-breaking result for their Tribute Dinner honoring past-president Hank Greenberg by a series of advance Cocktail Receptions being hosted by lodge members and friends.

Hosts of recent meetings were Harry Mogil, Sidney Greenwald and Murray Ehrlick. Robert "Bobby" Zweig, last year's Sportsmen Lodge honoree, will host a reception at his home on Monday, August 25th, to be followed by a reception.

BOOKS OF THE WEEK

by Dr. Arnold Ages

FROM THE EAST SIDE TO FAME

THE RIGHT TIME:
THE AUTOBIOGRAPHY
OF HARRY GOLDEN
G.P. Putnam 450 pp.

In 1929 when Harry Golden began serving a prison sentence for mail fraud involving shady stock market practises it is doubtful that he ever conceived of the possibility that one day he would be rubbing shoulders with American governors, supreme court judges and even presidents. In that year Harry Golden, the overly ambitious kid from New York's East Side, reached the lowest point of his life and the effects of his prison experience would remain with him for decades until he founded the Carolina Israelite, the small weekly which first propelled him into the national limelight.

When he was released from prison Harry spent several years managing one of his brother's hotels in New York. But his longtime interest had been journalism. During his spare time he obtained work selling advertising space and writing copy for some of the city papers. When he received an offer to move to the South and continue this work on a full time basis he jumped at the opportunity.

New York's loss was North Carolina's gain.

It was not long before Harry Golden had begun his Carolina Israelite, which until 1968, was an immensely successful paper -- due primarily to the editor's wonderful sense of humor and his perception of smoldering social issues. This in fact was why Harry felt that he had an obligation to stay in the South. He sensed that the Negro revolution had begun and that the Southern papers would neglect that most important of stories, because in the South the Negro was the invisible man.

Although he was damned by the Protestant establishment as well as by the nervous Jewish business community, Harry Golden persevered in his crusade to show the South that its treatment of the Negro was unjust and inhuman. His technique consisted of the gentle barb and the subtle anecdote. One of his suggestions to solve the problem of segregation was the famous Vertical Integration Plan. Golden pointed out that Southeners never objected to the presence of Negroes when both races were in a standing position. It was only when sitting that the whites demanded complete segregation.

In order to please the white community, then, was it not possible to have only desks in schoolrooms without the accompanying benches? In that way whites and blacks could stand together without having to worry about integration! On many occasions, of course, white Southerners taunted Golden with the charge that he was a Jew that had come down to the South to agitate. What business did he have coming down there in the first place, he was often asked. His answer invariably was: "I am organizing a Jewish group to help preserve Christian values in the South."

During his years as editor of a small but influential paper, friends encouraged him to collect his editorials and put them in book form. The result was the immensely popular Only In America which sold over 250,000 copies, an extraordinary number for a first book by an author who had no national audience. With the public's acceptance of the book Harry Golden's life changed. When he had been campaigning for Negro rights in Charlotte, North Carolina, the executive board of the synagogue he attended complained that his participation in synagogual activities was embarrassing because of his strong civil rights stand. When his Only In America became a best seller, the same board criticized Golden for not associating enough with the Temple! Golden's book not only made Harry a celebrity but it also put Charlotte on the map and the citizens of that community took their hats off to the stranger in their midst who had succeeded in bringing national fame to their small town. When Edward R. Murrow brought his television show Person To Person to Charlotte, local citizens were delighted.

Harry Golden tells about all these things with obvious pride, in his autobiography, a long but fascinating account of one man's odyssey from the ghetto streets of New York to the Kennedy entourage in the White House. The book is full of nostalgic love for a world gone by and I recommend it heartily.

THE DEAD SEA SCROLLS
by Edmund Wilson
Oxford University Press
320 pp.

This is an expanded edition of a book which appeared several years ago. Professor Wilson, one of America's greatest literary critics, has assembled a great deal of new material on the scrolls and in this volume he tries to relate the various controversies which have grown up around the origin and dating of the famous scrolls.

Of special interest is the final portion of his essay in which the author describes the Israeli government's recent acquisition (since the June war) of a new scroll. It was "expropriated" from a Jordanian dealer who had been trying to inflate the asking price for his precious manuscript by keeping it away from the curious. Even now he is involved in litigation with the Israeli government in an attempt to be compensated for the scrolls. He is asking almost one and a half million dollars, but there is considerable doubt that he will receive anything near that amount.

Experts have pointed out that the condition of the scrolls have deteriorated more in the 20 years this man had them in his possession than in the 3,000 years they were resting in a cave in Qumram.

Mr. Wilson's frequent conversations with Professor David Flusser of the Hebrew University, are also among the highlights of this book. Flusser, an expert on comparative religion, has had some very interesting comments to make on certain aspects of the scrolls. Their discussions were all the more fascinating because they occurred at the height of the tension in May 1967. Wilson also points out the extraordinary fact that a battle plan described in the new scrolls paralleled almost exactly the military strategy actually used by Israel in the June encounter.

THUD RIDGE
by Jack Broughton
Lippincott 254 pp.

Lippincott is the publishing house that has published some of Dr. Sandmel's works. It has also brought out this strange volume which glorifies the role of an air force pilot in Viet Nam. Colonel Jack Broughton, using tape recordings of conversations between pilots engaged in aerial combat, has written an account of operations over North Viet Nam. His book is full of moralizing about the qualities that make a good pilot. There is also a great deal of criticism of political decisions which hampered the war effort.

toronto after dark

AT THE DELL

The Theatre in the Dell has a winner. Last week a full-house of theater-lovers, including critics, applauded She-Rade.

The costumes were extravagant -- a tiny bikini, sequin flapper dresses, feather boas with large matching hat, beautiful evening gowns, sexy negligees and so on. After the opening number Shaca the audience literally broke up and this created the atmosphere.

AT GEORGE'S

George's Spaghetti House is now featuring Moe Koffman Quartet with Lennie Breau.

Upstairs at Castle George Pete Nichol Trio will continue till the end of next week.

BEVERLY HILLS

Byron Lee and the Dragonaires are starring at the Segway Beverly Hills Motor Hotel till August 30th the and the Blue Busters. This is a part of the joyful Jamaican Jamboree at the Hook and Ladder Club where everybody is having a good time.

ART EXHIBITION

An art exhibition and a sale will be held at the Shaarei Shomayim Synagogue Hall September 6th (9 to 12 p.m.) and Sunday, September 7th (10 a.m. to 10 p.m.).

The exhibition will feature Canadian artists and Goblin Tapestries made in Israel.

1969 TORONTO SUMMER MUSIC FESTIVAL

The Council of the City of Toronto, through the Department of Parks and Recreation, in conjunction with the Toronto Musicians' Association, through a grant from the Trust Fund of the Recording Industries and the Toronto Daily Star, are pleased to announce the following programmes:

PROGRAMME FOR THE WEEK OF AUGUST 24TH TO AUGUST 28TH

SUNDAY, AUGUST 24TH
2:00 Nathan Phillips Sq. - Outdoor Theatre "Mr. Bones"
2:30 High Park, 411 Squadron Air Reserve Band
Guest Artist, Remo Marinucci
2:30 Kew Gdns. - 48th Highlanders Military Band
48th Highlanders Pipes & Drums Band
5:30 High Pk. - Organ Recital, Ronnie Padgett

TUESDAY, AUGUST 26TH
8:30 Withrow Pk. - Sq. Dancing, Bob Scott Orchestra

WEDNESDAY, AUGUST 27TH
12:15 Nathan Phillips Sq. - Murray Ginsberg Orchestra
8:30 Eglinton Pk. - Frank Evans Orchestra

THURSDAY, AUGUST 28TH
7:30 Forest Hill Memorial Pk. - Eugene Amaro Quintette & Haygood Hardy
8:00 Nathan Phillips Sq. - Bernard H. Clark & His All-Star Concert Band, "A Night with Sousa"

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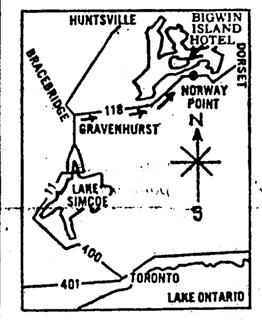

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Back from Israel

MONTREAL LEADERS INSPIRED FOR ACTION

One of the most intensive briefings on the situation in the Middle East was given 18 Montrealers who met with top Israeli officials during a 10-day Study Mission to the Jewish State. The mission, headed by Morley M. Cohen, General chairman of Montreal's Combined Jewish Appeal, talked to Prime Minister Golda Meir, Defense Minister Moshe Dayan and Foreign Minister Abba Eban during their assessment of conditions in Israel for the Montreal Jewish community. They returned via KLM full of enthusiasm about the spirit of Israel.

Primary purpose of the visit was to examine health and welfare problems.

NEW HEAD OF ALIYAH DEPARTMENT. - Abraham Tooch, a native of South Africa, has been appointed official representative of the Jewish Agency Aliyag Dept. in Canada with offices in Montreal.

Mr. Tooch will be responsible for Aliyah (Immigration to Israel) for all of Canada except the province of Ontario.

His last assignment was director of Aliyah in Britain and the Scandinavian countries. Formerly he was a broadcaster on Israel's radio.

Their itinerary took them to agricultural settlements, including areas which have recently been under fire from neighboring Jordan; to immigrant reception areas which are particularly lacking in even basic facilities because of the priority which Israel must give to defense needs.

One of the highlights of the tour was their participation in prayers Saturday with the President of Israel, Zalman Shazar.

Among the members of the mission were: Boris G. Levine, C.A., President of Allied Jewish Community Services; Arthur Pascal, past Chairman, Combined Jewish Appeal, and Manuel G. Batshaw, Executive Director, Allied Jewish Community Services.

Mission members will participate in a series of meetings designed to inform the Montreal community of the problems they found in Israel unsolved because of military pressures.

New apostolic delegate arrives in Israel

Haifa, Aug. 11 (JCNS).- Monsignor Pio Laghi, the new Apostolic Delegate, arrived here last week aboard the Italian ship Enotria to take up his duties in Jerusalem.

He will serve as the Holy See's representative in both Israel and Jordan and is expected to ask for audiences with President Shazar and King Hussein. He succeeds Mgr. Augustine Sepinsky.

Mgr. Laghi, who is an Italian by nationality and a diplomat by experience, served the Vatican in several countries, including the United States. He told the press here that "the mission entrusted to me is a difficult one and I shall use my energy and good will to carry it out for the good of the Church, the people and peace."

CYPRUS RELATIONS

Haifa (JCNS).- "Relations between Israel and Cyrpus have markedly improved, especially since the 'nasty' anti-Israel statement of an official during the Six Day War," Tuvia Arazi, Jerusalem's outgoing Ambassador, said on arrival here with his family.

Mr. Arazi, who served in the island seven years, declared that the people of Cyprus greatly admired Israel and that Nicosia was particularly grateful for the technical help given by Israeli experts.

"People to people contacts," including those between trade unionists, farmers and members of the professions, had established "very deep roots," with visits to each other's countries by representatives of these groups.

Several thousand Cypriots had come to Israel for specialized medical treatment and were continuing to do so with their Government's support. An Israeli specialist visited Cyprus nearly every month to instruct local doctors, and Cypriot doctors came to Israel for advanced training.

Israeli tourism to the island was again increasing, but it had lost its importance for the Cypriots. Now that the situation was peaceful, tourists from all over the world were going to Cyprus.

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HUMAN RELATIONS

REAL TARGET: MOTHER

DR. ROSE N. FRANZBLAU

Question: I met my husband at an Army base. We married and had a child 8 months later. He was premature.

My husband was afraid to tell his mother about either fact. When he was discharged from the Army, he lived with his mother until he went back to college. He registered at an out-of-town college as a single man. He saw us weekends.

When my son was 8 months old, my husband deserted us. After trying all means of tracing him, we were informed by his mother's friends that he had left because she threatened to disown him.

My son, now 4, asks where his father is, and if his father loves him. Recently I had several photos of the two of them hung in my son's room as visible proof that his father had loved him.

We live with my parents, who both work. We are concerned about my son's recent temper fits and stubbornness.

I work and go to night school for my graduate degree. He goes to nursery school and has had 13 different sitters in the past 2 years. My son craves the attention of young men.

Answer: Children just like grown-ups, find it easier to accept a reality, no matter how frustrating or hurtful it may be, than to be kept ignorant, and in a state of limbo. They perceive the rationalizations or made-up stories in the explanations given them. This only serves to make them more anxious and insecure.

The absence of a father through death, although painful and irrevocable, is easier for the child to accept than the absence of a parent through desertion. It is difficult for him to envision a father who is still alive, but never comes to see him.

With so many people evidently knowing where he is, it is rather unusual that you could not locate your husband. Perhaps you hesitated to take the necessary legal action because if he were found, he might make embarrassing statements and accusations, which you would prefer not to have made public. Pressured into marrying, he may have felt that he carried out his total obligation when he did so.

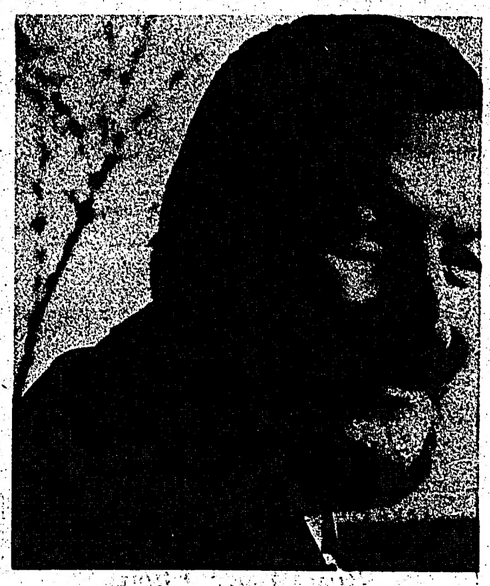
Perhaps you thought that by marrying him and making him a father, you would make him into a man. But when you became a mother, you represented a female parent against whom he could rebel. By leaving you, he was acting out his formerly unacceptable wish to leave his mother.

While it is certainly constructive that you are going on to get a higher degree, your child feels deprived because he doesn't get enough of you.

To tell him that his father loved him says that you can be loved one day, and abandoned the next. The picture of him and his father, which he views daily, will only serve to keep the wound open and increase his hostility towards his father, and decrease his faith in men.

At this point, what is probably the best explanation to give your son is that his father isn't well, and that it is therefore best for all concerned that you do not see each other.

You should consider starting divorce proceedings now. Once you are free you can begin to date seriously, and consider remarriage.



TO APPEAR IN TORONTO.- James Last, the famous Polydor recording artist who will give one performance only in Toronto's O'Keefe Centre on August 27th.

Last was born in Germany in 1929 to a musical family and started as a wunderkind pianist at the age of nine. Later on he was selected the best bass player in the annual German Jazz Folk.

In 1955 he established himself as a composer and arranger and many records began to have the James Last hallmark. In 1964 he signed an exclusive contract as a producer for Polydor.

Last's refreshing and original interpretations of music have caught the imagination of many Europeans.

Recipe for the week

MAYONNAISE

2 egg yolks
1 tsp. dry mustard
2 tsps. French mustard
1 tsp. salt
1 tsp. sugar
Pinch of cayenne
1 dessert sp. lemon juice
1 dessert sp. wine vinegar
1-2 tblsps. boiling water
12 fl. oz. oil

If you are using a hand whisk, mix the mayonnaise in a pint measure; with a mixer, use a bowl with the smallest diameter into which the beaters can fit. Have the oil and eggs at room temp. (but not too hot or the mixture will not thicken -- in summer, chill the oil for an hour before use). Beat the yolks until creamy, then beat in the seasonings and a tsp. of the lemon juice. Now start adding the oil. I find that the best method with an electric mixer is to dribble it down the side of the bowl, so that it can be absorbed gradually. With a hand mixer, it is a little more tedious, as the sauce 'takes' - that is, thickens to the consistency of double cream. The oil can be added in a steady stream, thinning the mixture down in between the remaining lemon juice and the vinegar.

Finally whisk in the boiling water. Taste, store in a screw top jar in the bottom of the refrigerator. This makes 3/4 pint.

A WEDDING
by Ruthie

What, do you think, is every parent's dream? A wedding, naturally. And, if you're the parent of the bride — oh-ha!

Of course, every *simkha* (joyful occasion) is important — a *brith* (circumcision), a plain birthday party, a *bar mitzvah* (male confirmation), a *bat mitzvah* (female confirmation), a graduation! But a wedding! Right from the cradle, every mama looks towards that day of days.

And if the child is a girl — plans become unlimited.

How many times have you heard a desperate voice cry, "*Oi*, if God should only give me the strength to see you grow up already, and you should get married and have children *exactly like you!*"

Later on you hear, "So, go out with the guy. I don't know why you're picking, he's very nice. O.K., you don't have to marry him. But go out!"

And you get, "I wouldn't be caught dead with him. I'd rather be an old maid."

To every mother those last two words pierce like a dagger in the heart. She looks at her gorgeous daughter and, with pain in her breast, thinks, "God forbid! But who knows, she's so choosey."

Finally comes the one-and-only. And mama welcomes him with open arms. So long as he's a good boy and comes from a *bollabotisha* (good, homey) family, nothing else matters. Her prayers are answered; her sometimes-joy and sometimes-*veytug* (pain) is a *kollah* (bride).

Papa, though, isn't so quick with the *mazel-tov* (congratulations). He wants to know first if the new addition to the family can support his offspring in the manner in which she'd like to become accustomed, or will there be an *umzistiker esser* (an eater for nothing: a free boarder).

Then come the preparations and, incidentally, a shortage on aspirin. First to book a place. Daughter would like the swankiest hotel in town but she settles for the *shool* (synagogue) around the corner. (After all, how can you insult the people there when you always get *Yom Tov* (holiday) tickets for half-price?) But that's just the beginning. The kids would get married the next day, for you can't get a date before next year. Also, the middle of the week is no good for Uncle Mendel — he can't stay up late because he gets up at six in the morning to go to work; Saturday night is out — if it's summer, the day is too long. The wedding must be on Sunday, the only day left. Anyway, whichever date you pick, someone is sure to be mad.

Your troubles, though, aren't even a quarter over. Though the wedding is booked ten months in advance, all your friends tell you it's not too soon to order the gowns.

Will there be bridesmaids? Won't there be bridesmaids? Should they wear contrasting gowns? What's a color-scheme nobody ever had? Orange and purple, maybe? Will it be domestic lace for a hundred dollars or imported lace for six-hundred dollars? They both look alike.

What about the food? Will the main dish be chicken and beef, beef or turkey, steak or squab, beef and fowl? You make the caterer crazy and he drives you crazier.

How about the flowers? And the music, the photographer, the table favors, names or no names on the napkins?

You are advised to engage the services of a consultant. But there papa firmly rebels.

"What! I should let a stranger ride with *my* child to the *shool*? And I need somebody to show me how to walk to the *khoopa* (canopy)? When I got married, I was unconscious. But I made it."

Frankly, on this point I agree. Why can't a wedding be *haimish* (homey), like when I was a child? If the family wasn't too affluent, it didn't matter. The apartment was cleared of all furniture. All the neighbors pitched in to make the *goldenna yoikh* (golden soup), everybody laughed and cried and entertained each other. For a week the whole neighborhood was *fraylikh* (joyous). And *shoin* (that's that).

Don't think it all ends with the ceremony. Months after the wedding, bills keep pouring in. Everytime papa looks at one, *'s verrt ihm haiss und kollt* (he gets hot and cold).

Still it's a *makheya* (pleasure). Suddenly the house is quiet, the bathroom is available, mama's face powder doesn't disappear, no dirty dishes in the sink, the bed remains made, papa can relax without competing with jive music.

On all my good friends!

(Copyright North American Press, 1969)

TORONTO GRADUATES

JOSEPH FELDER

ZVI MILLSTONE

Baltimore, Md. (Special).- Five students from Toronto will be among those to be formally ordained to the Rabbinate by the Ner Israel Rabbinical College in Baltimore, Maryland, on Monday, September 1. They are:

Joseph Felder, son of Rabbi and Mrs. Gedaliah Felder, 8 Dalton Rd., Toronto; Jared Gordon, son of Mr. and Mrs. Wilferd Gordon, 200 Dunvegan Rd.; Joseph Grossman, son of Mr. and Mrs. Morris Grossman, 340 College St.; Aaron Levine, sone of Mr. and Mrs. Myer Levine, 128 Yorkdown's Dr. and Tzvi Millstone, son of Mrs. Bertha Millstone, 145 Palm Dr., Downsview.

Graduates have pursued a course of study at the College in Baltimore for seven years and have successfully completed their requirements for ordination. Rabbis Felder, Gordon, Grossman and Millstone will continue their studies in the Graduate Department of the College. Rabbi Levine will be an instructor in the Savannah Hebrew Day School, Savannah, Georgia.

The Ner Israel Rabbinical College is a national institution for the training of Orthodox Rabbis. Over 300 of these graduates serve important pulpits throughout the country and many are engaged in Jewish educational endeavors. The College now enters upon its 36th year of existence continuing as a major force in the spiritual life of the American Jewish community. The ordination will be granted by the President and Dean, Rabbi Jacob I. Ruderman, world renowned Talmudic authority.

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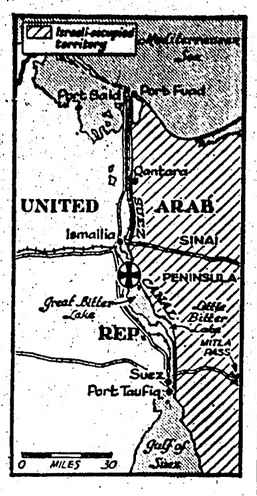

SCENE OF SUNDAY'S SUEZ ATTACK.- Cross shows area where Israelis reported attacks on Egyptian gun positions.

THE OLD TOO ARE AT WORK

Haifa, Aug. 11 (JCNS).- The Labor Ministry is to set up a special department offering jobs to those pensioners capable and willing o work, Yosef Almogi the Labor Minister stated here during the weekend. Major obstacles preventing men over 65 from going back to work will be removed. They include the abrogation of the regulation under which pensions are denied to single persons earning over $600 a month and to couples with incomes over $810. "The purpose is to restore to productivity skilled people of whom the country is short," Almogi explained.

The National Insurance pensions payment was raised, as of August 1, by 16% but even this amounted to no more than $240 to $312 for single persons and $357 to $480 for couples. Until now pensioners who had accepted work against payment forfeited these pension payments for the duration of their employment.

Last year, 1,500 out of a total of 13,000 handicapped persons accepted full-time employment. Also, 15,000 women were attracted to industry, while a further 12,000 joined in the first three months of the year. The Ministry will continue its efforts to increase the number of women employed outside their homes. One of the means will be to set up creches for children at the larger plants.

PACKAGES FROM ISRAEL DUTY FREE

Tel Aviv (JCNS).- North Americans will now be able to receive at home direct from Israel, duty-free food packages worth $10 each, thanks to a new scheme launched during the weekend by Share of Israel Inc., of Miami Beach, U.S.A.

MORE MONEY IN FASHION THAN IN FOOTBALL FOR HER.- Beautiful Londoner Barry Roffman forsook the pitch for modelling.

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